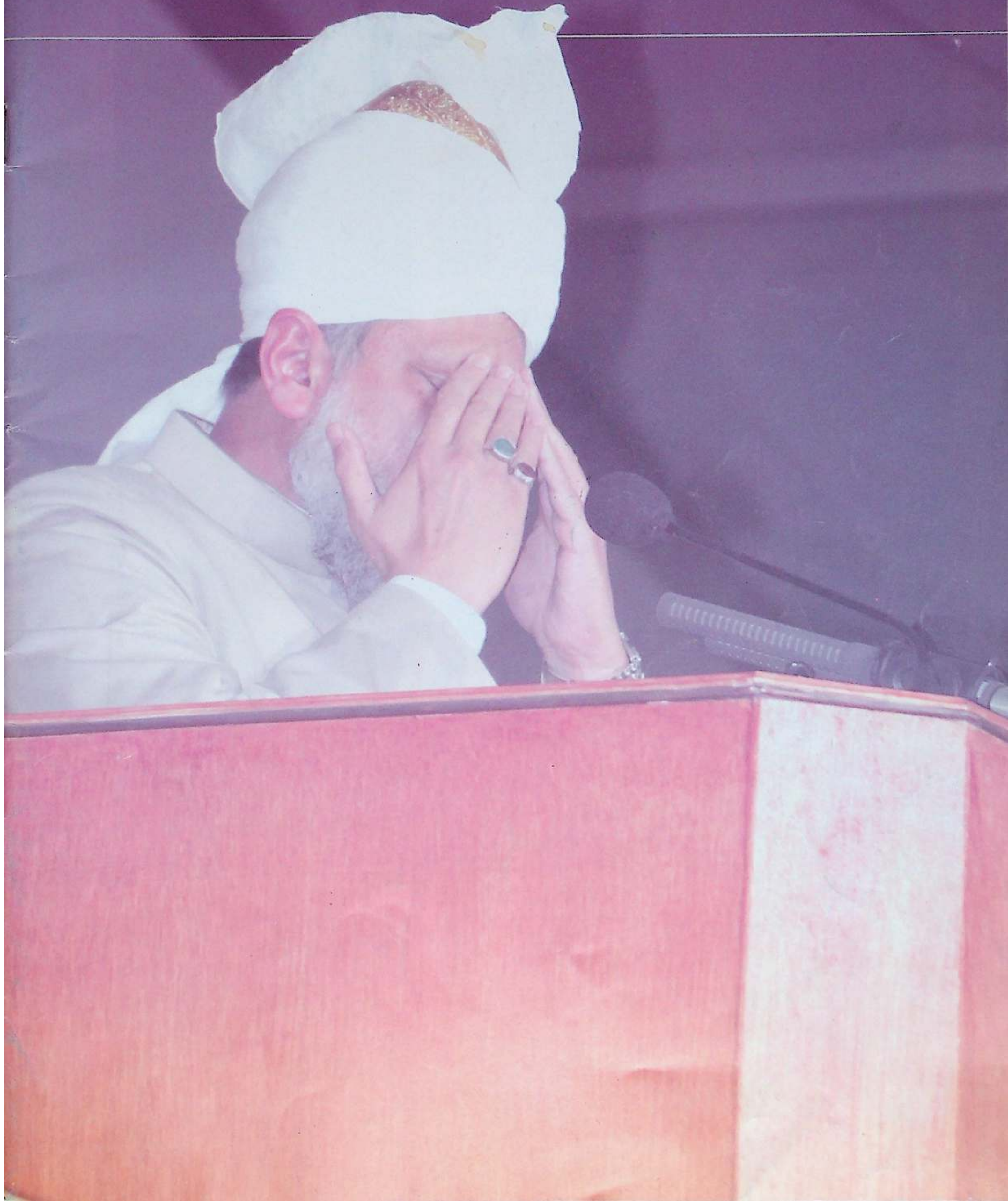
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ANSARUDDIN

July /August 2005 Vol.2 No.4 Wafa,Zahoor 1383



Annual Convention uk 2005

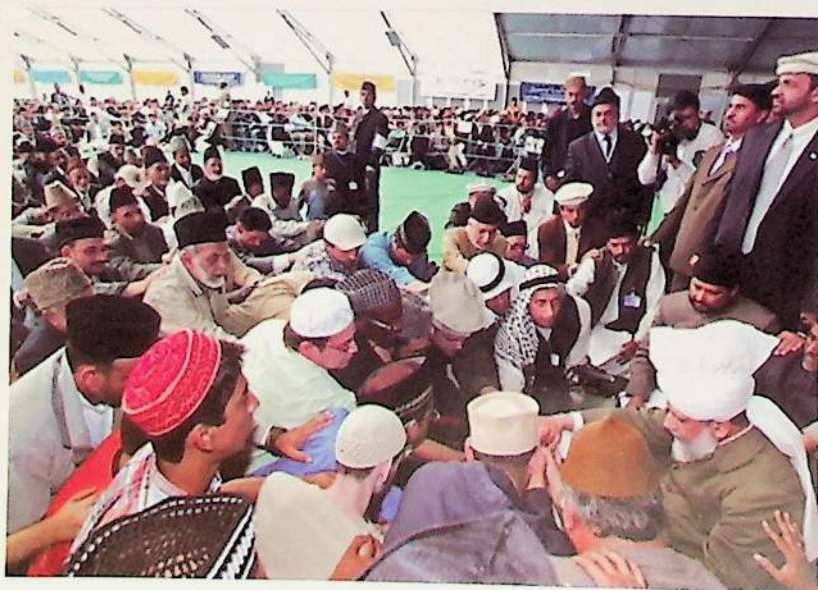














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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to khilafat.

Insha-Allah

Contents

Editorial Board

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Editorial

Islam does not condone terrorism

Over the last few years, some people who regard themselves as Muslims have been involved in terrorist activities in the sacred name of Islam. They have been creating disorder by being involved in bombing campaigns and suicidal attacks and in this way have been responsible for the murder of many innocent people. The powerful media have shown the details of all those destructive activities time and time again. In this way, the media have had the best opportunities to defame Islam. The first reaction to all the terrorist activities was that the powerful nations, which already felt animosity towards Islam, invaded Muslim countries like Afghanistan and Iraq in the most barbaric way, killing untold thousands of Muslim men, women and children. All this was done under the pretext of dealing with terrorism and liberating oppressed nations. The destruction of Muslim countries was the greatest desire of the Islam-detesting powers which they were not at first able to accomplish. However, ignorant, erring and wicked mullahs have provided them with the best excuse to achieve their heartiest intentions. The fire of revenge in their hearts had not yet extinguished when suicidal attacks and bombing started in London, killing and maiming many innocent people. The thought of which Muslim country will be the next target of these bloodthirsty powers sends a shiver down one's spine.

Millions of noble souls, throughout the world, particularly in Europe, protested against the second invasion of Iraq. They wanted to put a stop to the bloodshed of innocent Iraqi people. Alas, a reaction to the recent bomb blasts in London is that many of those who were opposed to an attack on Iraq, are now much less sympathetic. When they hear the statements of Muslims in the media who state that such attacks are part of Jihad and that Islam permits such activities, it leaves no soft corner in their hearts for Islam and Muslims in general. Violence-loving Muslim clergy may say that they do not need the sympathies of these noble souls. But those Muslims who know the real and beautiful teachings of Islam and whose hearts are filled with love for their religion and who are striving for the propagation of Islam, experience great anguish upon such heinous interpretations of their religion.

The Promised Messiah, the Spiritual Guide of this age, has repeatedly admonished Muslims and their leaders that Jihad of the sword has come to an end. This is in accordance with the hadith of the Holy Prophet that the Messiah, at his advent, will put an end to religious wars. Circumstances have changed and the reasons and conditions for Jihad no longer exist. Islam does not prohibit self-defence, but is totally and strictly opposed to terrorist acts and the creation of disorder. The Promised Messiah exhorted that Muslims would face severe humiliation and destruction if they waged wars even after being reminded of the hadith of the Holy Prophet.

Alas! Muslims did not pay heed to the admonishment of the Envoy of God and are responsible for the defamation of Islam throughout the world. The Promised Messiah says: *"O ye Muslim divines and maulvis! listen to me. I tell you truly this is not the time of fighting for the faith. Do not disobey the Holy Prophet, peace be upon him. The Promised Messiah who was to come has appeared and directed. Henceforth desist from religious wars with the sword, which causes bloodshed. To persist with bloodshed and not desisting from such sermons is not the way of Islam. He who accepts me will not only desist from such sermons but will hold this way as most vicious and likely to invite Divine wrath."* (British Government p.8).

Dars-ul-Quran

Fighting in the Cause of Allah

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّاۤ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ

وَبِيَعٌ وَّصَلَوٰتٌ وَّ مَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِىٌّ عَزِيْزٌ

Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them. Those who have been driven out from their homes unjustly, only because they said: "Our Lord is Allah". And if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty. (Surah Al-Hajj, 22:40-41).

Commentary:

According to the consensus of scholarly opinion, these are the first verses of the Holy Qur'an which gave Muslims permission to take up arms in self-defence. The verses lay down principles according to which Muslims can wage a defensive war, and clearly sets forth the reasons which led a handful of Muslims, without arms and other material means, to fight in self-defence after they had suffered ceaseless persecution for years at Mecca and had been pursued with relentless hatred to Medina and were harassed and harried there too.

The first and foremost reason given is that *"They had been wronged"*. Muslims had suffered untold persecution and war was actually forced upon them. The verse shows that the Muslims were also very weak in numbers, means and material when the permission to fight in self-defence was granted to them as the comforting and encouraging words, *"And Allah indeed has power to help them"* indicate. These words also implied a prophecy that though the Muslims were weak and their enemy was proud and powerful, yet as they were fighting in the cause of truth God would help them and they would be victorious.

The second reason which led the poor and weak Muslims to take up arms was that they were driven out from their homes without a just and legitimate cause. When they were driven out, they were not left in peace even in their exile in Medina. They continued to be harassed in that place too. The original residents of Medina were incited not to co-operate with Muslims.

The third reason is given as that the only crime of the Muslims was that they believed in One God. As they said *"Our Lord is Allah"* they were persecuted.

The fourth reason is given that if God had not permitted fighting, churches, synagogues and mosques would have been destroyed and people would have been prevented from the worship of God.

After having given the reasons why Muslims were obliged to take up arms, the verse proceeds to mention the objects and purpose of the wars of Islam. The object was never to deprive anybody of his home and possessions or to deprive whole peoples of national freedom or compel them to submit to foreign yokes. It was to fight in self-defence and to save Islam from extermination and to establish the freedom of conscience and liberty of thought. The practice of the Holy Prophet in matters of wars set forth the rules and regulations which must be observed. Nowhere in the Holy Qur'an is there any mention that a Muslim has the right to kill anyone without just cause. On the other hand, it is mentioned in the Holy Qur'an that: *"Whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he had killed all the mankind"* (Al-Ma'idah, 5:33). It is obvious from this that it is a very serious crime to kill anyone unjustly; it is as if he has killed the whole of mankind. In the same way it is a very serious crime to incite others to kill anybody or even to create disorder. This is absolutely and totally against the teachings of Islam.

Dars-ul-Hadith

on the subject of arrogance

Abdullah ibn Mas'ud relates that the Holy Prophet, peace be on him, said: He who has a particle of arrogance in his heart will not enter Paradise. Someone said: A person likes handsome clothes and shoes. The Holy Prophet said: Arrogance means rejecting the truth out of self-esteem and looking down on people (Muslim).

Abu Hurairah relates that the Holy Prophet, peace be on him, said: While a man was walking along clad in a mantle in which he took delight, his hair combed, his tread haughty, Allah caused him to be swallowed up. Now, he will continue to struggle and sink in the earth till the Day of Judgment (Bukhari and Muslim).

Salamah ibn Akwa'a relates that the Holy Prophet, peace be on him, said: A man continues to behave haughtily till he is counted among the arrogant and is afflicted with that with which they are afflicted (Tirmidhi).

Jundub ibn Abdullah ibn Sufyan relates that the Holy Prophet, peace be on him, said: He who acts so as to boast among people will have his defaults noised about, and he whose motive is to show off will be recompensed accordingly (Bukhari and Muslim).

Abu Hurairah relates that he heard the Holy Prophet, peace be on him, say: One of the first men to be judged on the Day of Judgment will be one who will have been martyred. He will be summoned and will be shown all the bounties that had been bestowed upon him. He will recognise them and will be asked: How did you employ them? He will say: I fought in Thy cause and was martyred. He will be told: You lie; you fought so that you might be called a champion; and so you were known. Judgment will be passed on him and he will be dragged on his face and thrown into the Fire.

Another man will be brought who had acquired knowledge and had studied the Holy Qur'an. He will be shown the bounties bestowed on him and will recognise them and will be asked: How did you employ them? He will say: I acquired knowledge and taught it and studied the Holy Qur'an to win Thy pleasure. He will be told: You lie. You acquired knowledge so that you might be called a savant and you recited the Holy Qur'an so that you might be called a *Qari*; and so you were called. Judgment will be passed on him and he will be dragged on his face and thrown into the Fire.

Another one will be brought on whom Allah will have bestowed plenty and every kind of wealth. He will be shown the bounties bestowed on him and will recognise them and will be asked: How did you employ them? He will say: I spent in every one of the causes that Thou dost approve and did not leave out one, so as to win Thy pleasure. He will be told: You lie; you did all that so that you might be called bountiful; and so were you called. Judgment will be passed on him and he will be dragged on his face and thrown into the Fire (Muslim).

Writings Of The Promised Messiah (as)

What is Arrogance and How to Avoid it

I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realise what arrogance is. Then listen to me as I speak under the direction of God.

Everyone who looks down upon a brother because he esteems himself more learned, or wiser or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher proficiency than him? So also he, who out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realise that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother, whom he esteems low, greater wealth than him.

In the same way he who takes pride in his physical health, or is conceited of his beauty, good looks, strength, or might, and bestows a scornful designation on his brother, making fun of him and proclaims his physical defects, is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills.

So he who is neglectful of Prayers on account of his dependence upon his faculties is arrogant for he has not recognised the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones, keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly.

He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance.

He who does not seek to render full obedience to a commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance.

Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy. *(Nuzulul Masih, pp. 24-25th)*

He who is neglectful of Prayers on account of his dependence upon his faculties is arrogant for he has not recognised the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones, keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly.

The True Nature of Jihad

Dr Shamim Ahmad

During the early period of Islam, Muslims were severely and continuously persecuted for believing in the Oneness of God and for worshipping Him. They were made the target of perpetual torture and no tyranny was spared. They were subjected to all kinds of physical and psychological torment and many of them were murdered mercilessly in the most barbaric manner.

Even today, one's hairs stand on end when recounting these details. They were subjected to this torture not for a short time but for a lengthy period of thirteen years. Muslims endured all this oppression and tyranny with extreme steadfastness as they were guided not to raise arms against their oppressors. Islam was almost close to annihilation when God permitted Muslims to defend themselves.

In the Holy Qur'an, God permits Muslims to raise arms in self-defence: *"Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them - those who have been driven out of their homes unjustly, only because they said 'Our Lord is Allah.' And if Allah did not repel some people by means of others, cloisters and churches and synagogues and mosques wherein the name of Allah is oft commemorated would surely have been destroyed. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty."* (Surah Al-Hajj, 40-41).

It is obvious from these verses that Muslims were permitted to use force and raise arms in self-defence as they were being persecuted for believing in One God and engaging in His worship. All wars which were fought in the early period of Islam were defensive in nature, otherwise Muslims would have been exterminated by their opponents. It must be remembered that the Holy Prophet (peace and blessings of Allah be on him) laid down rules and regulations for engagement which were based on reconciliation and kindness. Mercy and compassion always dominated in his dealings. He always treated prisoners of war with extreme kindness and forgiveness and pardoning them was his practice. The unique example with which he treated his blood-thirsty enemies on the occasion of the fall of Mecca has no parallel in the history of mankind.

The sole purpose of Islamic wars was to defend against oppression and to call people towards Allah and reform them. Unfortunately, Muslims of the later ages did not remember this basic and fundamental principle and confused terrorism and murder of innocent people with Jihad. This kind of activity goes directly against the very basic teachings of Islam and the practice of the Holy Prophet. Islam never advocates disorder, sedition or murder of innocent people. The very meaning of the word Islam is *peace* and it advocates the establishment of peace in society. The Imam or the spiritual leader of this age, The Promised Messiah (as) has very explicitly explained the true meanings of Jihad and the difference between Jihad and subversion. A few passages from his teachings concerning Jihad are presented below:

Philosophy of Jihad

What is the philosophy of Jihad and why, during the early period of Islam, was it was necessary for Muslims to defend themselves? The Promised Messiah says:

"Striving in the cause of Allah which is designated Jihad is a doctrine the philosophy of which needs to be clearly understood. Failure of its appreciation has caused many people in the middle centuries of Islam and in this, our own age, to entertain serious misconceptions concerning it; this has rendered the teachings of Islam open to the criticism by its opponents. On the contrary, Islam is a holy religion which is a mirror of the law of nature and manifests the glory of God.

The root of the Arabic word Jihad means striving and has been metaphorically applied to fighting in the cause of religion. Why did Islam have to resort to fighting and what is the purpose of Jihad? With the very birth of Islam it was confronted with great difficulties and all peoples conceived enmity against it.

It has always been the case that on the advent of a Prophet or a Messenger, his opponents, perceiving that his followers are a company of earnest, righteous and courageous people who are likely to march forward quickly, begin to entertain rancour and jealousy against them; more particularly is that the case with the divines and leaders of other religions ....They begin to devise projects to harm the new faith. Very often they feel in their hearts that by persecuting a righteous one of God they have become subject to God's wrath and their wrongful conduct also betrays that hearts feel guilty, yet the fierce fire of jealousy drives them into the pits of

enmity.

These were the causes which not only prevented the leaders of the polytheists and the Jews and the Christians from accepting the truth, but incited them to bitter enmity and they began to consider means of wiping out Islam from the face of the earth. As in the beginning the number of Muslims was small, their opponents, out of the natural arrogance which inspires the minds of people who consider themselves superior to the followers of the new faith in respect of wealth, numbers, esteem and rank, treated the Muslims with bitter hostility as they did not desire that Islam, the heavenly plant, should take root upon the earth.

They put forth their utmost effort to destroy the righteous and left out no means of causing them hurt. They were afraid lest the new religion should become firmly established and its progress might ruin their own religion and culture. Out of this fear, which terrified their hearts, they had recourse to every type of coercion and cruelty in the attempt to destroy Islam. They killed Muslims savagely and during a long period, which extended over thirteen yeas, they persisted in this form of persecution. The swords of these wild beasts cut to pieces most cruelly the faithful servants of God who were the pride of mankind; and orphan children and weak and humble women were slaughtered in the streets of Mecca.

Throughout this period it was the Divine command that evil should not be opposed and the righteous ones carried out the command in every case. The streets became red with their blood but they raised no cry. They were slaughtered like sacrificial lambs but they breathed no sigh. The Holy Messenger of God, upon whom is the endless peace of heaven and earth, was repeatedly made the target of stones that drew his blood; yet that mountain of truth and steadfastness bore all these torments with a cheerful and loving heart.

This attitude of humility and steadfastness encouraged their enemies to intensify their persecution and they made this holy community their quarry. Then God, Who does not permit that cruelty and mercilessness should exceed all bounds, turned with compassion towards His persecuted servants and His wrath was kindled against the wicked. He informed His servants through the Holy Qur'an that He was a Witness to everything that had been inflicted upon them and that He now gave them permission to oppose their opponents and that He was Mighty and would not leave the wrongdoers unpunished. This was the commandment which was designated Jihad. It was set forth in the following words: Permission to fight is granted to those against whom war is made, because they have been wronged and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly". (22:40-41) (British Government and Jihad, pp. 1-4).

Wrong Perception of Ignorant Mullahs

Unfortunately, Muslim leaders have never understood the true nature of Jihad nor have comprehended its philosophy. Neither did they endeavour to understand the teaching and the practice of the Holy Prophet (peace and blessings of Allah be on him) in relation to Jihad. Out of sheer ignorance and to achieve their carnal motives, they kept on propagating a misconception of Jihad amongst Muslims. Instead of becoming a source of peace and kindness towards human beings, they involved themselves in the murder of innocent people.

The Promised Messiah says:

"Ignorant maulvis, may God guide them, have grievously misled the common people and have told them that such action, which is sheer wrong and cruelty and is opposed to all moral values, is the key to paradise. Can it be a good action to shoot down an utter stranger who is walking through the street on some errand and who has done us no harm? If this kind of thing is virtuous, wild animals possess more virtue than such men. Glory be to God, how righteous were those and how truly were they inspired by the spirit of the Prophets, who, when they were commanded in Mecca not to resist evil though they might be cut to pieces, behaved like humble and weak suckling babies, as if their hands and their arms possessed no power at all.

How grievous and shameful it is that an utter stranger who has done us no harm and who is occupied with some lawful errand should be shot down without any cause and his wife made a widow and his children made orphans and his dwelling turned into a house of mourning? Which hadith and which verse of the Holy Qur'an authorizes such an outrage? Can any maulvi furnish an answer to this question? Ignorant people who have only heard the word Jihad make it an excuse for the fulfilment of their selfish desires." (British Government and Jihad, pp. 5-12).

"The doctrine of Jihad as understood and propagated by the Muslim divines of this age who are called maulvis is utterly incorrect. It can lead to nothing except that by their forceful preaching they would convert common people into wild beasts and would deprive them of all the good qualities of human beings; and so it has happened. I know for certain that the burden of the sins of those people who commit murders through ignorance on account

of such preaching, and who are unaware of the reason why Islam had to fight battles in its early stages, lies on the necks of these maulvis who go on propagating secretly these dangerous doctrines which can result in such grievous loss of life.

When these maulvis call on government officials they bow down before them at such an angle as if they are ready to go into prostration; but when they are among their own ilk they persist in declaring that this country is the House of War and that the employment of the sword for the purpose of the propagation of the faith is a prescribed obligation. There are few of them who do not adhere to this doctrine. The large majority of them are so committed to this false doctrine which is utterly contrary to the Holy Qur'an and the teaching of the Holy Prophet, peace and blessings of Allah be on him, that they condemn anyone who differs with them on this score as Dajjal and proclaim that he may be killed with impunity. I have been the subject of such condemnation for a long time". (British Government and Jihad P 7)

Islam is Against Coercion

Islam has never advocated coercion in the matter of changing one's religion or for any other matter. The whole life of the Holy Prophet (peace and blessings of Allah be on him) was spent waging a war against coercion and oppression. He permitted his opponents to practice their religion even after the fall of Mecca when he was the absolute ruler of Arabia. The Promised Messiah mentions this fact and says:

"It should also be remembered that Islam permits the taking up of the sword only in opposition to people who themselves take it up first, and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that the Muslims, while they are the subjects of a non-Muslim sovereign who deals with them with justice and equity, should take up arms against him as rebels. According to the Holy Qur'an this is the way of the wicked and not of the righteous. But the Torah has not made this distinction clear at any place. This shows that the Holy Qur'an, in all its commandments, whether of majesty or of beauty, adheres to the straight line of equity, justice, mercy and beneficence, and is unique in this respect also among all the scriptures". (Anjam Aatham, p. 37)

"I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Qur'an: There shall be no compulsion in religion (2:257). Then who has prescribed the use of force for the spread of the faith, and what force was available for the purpose? Do these people who are converted by force set such an example of sincerity and faith that without any kind of wages or compensation two or three hundred of them issue forth to oppose a force of thousands, or when their number reaches a thousand they vanquish hundreds of thousands? Is it the characteristic of the forcibly converted ones that in the defence of the faith they should offer themselves to be slaughtered like sheep and should testify to the truth of Islam with the seal of their blood?

Is it expected of them that they should be such lovers of Divine Unity that they should endure every hardship in their travels in the African desert and spread the message of Islam in those regions? Or that they should similarly arrive in China, not as warriors but as dervishes and should so convey the message of Islam that millions of people of that country should become Muslims? Or that they should arrive in India clad in the roughest stuff and should win a great part of Aryavart to the allegiance of Islam? Or should carry the credo There is no one worthy of worship except Allah to the confines of Europe?

Now, say honestly whether these can be the achievements of those who are converted forcibly to Islam, so that they disbelieved in their hearts and professed Islam only by their tongues? Indeed not. These are the achievements of those whose hearts are filled with the light of faith wherein God alone dwells" (Paighame Solha, pp. 51-53).

"No true Muslim has ever believed that Islam should be spread by the sword. Islam has always been propagated through its inherent qualities. Those who, calling themselves Muslims, seek to spread Islam by means of the sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts" (Tiryaqul Qulub, p. 35, footnote).

Avoid Bloodshed and Disorder

The Promised Messiah admonished the Muslim clergy to abstain from such teachings which resulted in the creation of disorder and reminded them of the tradition of the Holy Prophet (peace and blessings of Allah be on him) saying that the Promised Messiah, at his advent, would put an end to religious wars. He says:

"O Ye Muslim divines and maulvis, listen to me. I tell you truly this is not the time of fighting for the faith. Do not disobey the Holy Prophet, peace be on him. The Promised Messiah, who was to come, has appeared and directed:

Henceforth desist from religious wars with the sword which caused bloodshed. To persist in bloodshed and not to desist from such sermons is not the way of Islam. He who accepts me will not only desist from

such sermons but will hold this way as most vicious and likely to invite Divine wrath. I have brought you a commandment which is that Jihad with the sword has been ended but the Jihad of the purification of your spirits must continue to be waged. I say this not on my own but in order to proclaim the design of God.

Reflect on the hadith of Bukhari wherein it is stated that the Promised Messiah would put an end to fighting for the faith. Accordingly I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread. They should not wonder how this would come about. As God Almighty has utilized the elements and all earthly means for the purpose of bringing about new inventions to serve human needs like mechanical locomotion, etc., in the same way He will put His angels to work for the fulfilment of spiritual needs through heavenly signs, without the intervention of human agencies, and there will appear many flashes of light whereby the eyes of multitudes will be opened". (British Government and Jihad.)

The Promised Messiah has exhorted his followers to avoid all evils and save themselves from every kind of animosity and rancour. He has taught them to shun wickedness and treat human beings with utmost kindness. He urged them to be merciful to all so that God showers His mercy upon them. He admonished that at the present time, another form of Jihad was needed. At the forefront it is of the utmost importance to continually strive to reform oneself, which according to the Holy Prophet, is a greater form of Jihad.

Secondly, he advised that people should be made aware of the beautiful teachings of Islam and practices of the Holy Prophet. Suitable replies should be made to the allegations raised against Islam in an appropriate manner so that the beauty of Islam becomes manifest and mankind takes pride in following the Holy Prophet. This is that form of greater Jihad which the Promised Messiah practised his whole life and all his followers are continuing to march forward in his footsteps.

How grievous and shameful it is that an utter stranger who has done us no harm and who is occupied with some lawful errand should be shot down without any cause and his wife made a widow and his children made orphans and his dwelling turned into a house of mourning? Which hadith and which verse of the Holy Qur'an authorizes such an outrage? Can any maulvi furnish an answer to this question? Ignorant people who have only heard the word Jihad make it an excuse for the fulfilment of their selfish desires.

(The Promised Messiah, 'British Government and Jihad').

The Promised Messiah and Preaching in Europe

Mahmood Ahmad Malik
(Translated by Muhammad Ikram Dar)

The Promised Messiah (peace be on him) writes: "*... There are two important tasks facing us. Firstly, our publications should be introduced in the Arab countries and secondly, the truth (of Islam) should be manifested in Europe. The Europeans have a right to be made aware of their mistakes as they have strayed away from God by declaring a human to be God. Their spiritual state is such that they have succumbed to the worldly matters. There are numerous inventions and industries taking place all the time, so do not be surprised that Europe is making great strides in technology. As a result, when the doors of heavenly teaching are closed, then only earthly matters are left to ponder over."* (The Daily Al-Fazl, Rabwah, 21.7.2001).

The Promised Messiah (as) appeared in India during the time of British reign. The British Empire at the time was so vast that it was said that the "sun never set" over their domain of territories. In the areas where they had gained extensive economic benefits, they also preached Christianity by spending huge amounts of money, thereby trying to procure and establish their popularity. In fact it would not be incorrect to say that the spread of Christianity was a means of maintaining their political control over the colonies. The then Prime Minister of Great Britain, Lord Palmerston said: *"It is not only our duty, but it is in our interest that that we should spread Christianity as far as possible and in all corners of India"*. (The Mission, by Robert Clark, p234).

Lord Lawrence, who was once the Viceroy of India, had also expressed similar sentiments very forcefully; he reiterated that only by establishing Christianity speedily in India could the cohesion of the British government be ensured. (Lord Lawrence's life, Vol.2, p 313).

While the British were forging ahead with their goal to establish Christianity in India, the Promised Messiah (as), under divine assistance, put forward such logical arguments and facts which completely falsified their belief in trinity and the concept of confession - two salient features of Christianity. Although, in the beginning, this was a lone voice from an unknown place, God had already intervened with His helping hand and decreed this to be an extraordinary phenomenon and through various means, He gave the Promised Messiah (as) the glad tidings of future events that were to take place. In this context, the Promised Messiah (as) explains about one of his dreams thus: *"I saw myself standing on a platform in London and addressing in English, extolling the beauties and the truth of Islam. Later on I caught some white birds which were perched on the branches of trees"*. (Azala Auham", Vol 1 p510).

Although the Promised Messiah (as) had great fluency over Urdu, Arabic and Persian, and by Allah's help was also prolific in writing poems and prose, yet he wanted to learn English in order to spread the word of Allah. He therefore expressed this burning desire thus: *"If it was in my power, I would knock on the door of each house just like a beggar does in order to spread the true word of God so that the people may be saved from disbelief and atheistic tendencies, which is all over the world. If God were to teach me English, then I would go round and propagate His message even if it means that I have to sacrifice my life in the process"*. (Malfoozat, Vol 2, p219).

"If God were to teach me English".... In this sentence it is absolutely clear that the anguish the Promised Messiah (as) had for learning English was in order to spread the word of God. Hadhrat Mufti Muhammad Sadiq Sahib in his book, "Dhiker-e-Habib" wrote that in order to further enhance his knowledge of the language, the Promised Messiah suggested that the English version of the Bible be written in the Urdu alphabet and the meaning should be given under each word. In order to comply with his wish, Hadhrat Mufti Sahib completed this task and presented it to the Promised Messiah (as).

Regarding preaching amongst the Europeans, the Promised Messiah (as) said: *"If America and Europe do not pay any attention to my writings, they can be excused as long as our truth is not presented to them; they have the right to reject our claims. The truth of Islam must be published in English in the form of a book and presented to them"*. (Malfoozat, Vol 5, p 150).

The Promised Messiah (as) did not just rest his case here, he also instructed Maulvi Muhammad Ali Sahib to undertake the task of writing such a book. Similarly he arranged for some of his prophecies and pamphlets to be published in English. The Promised Messiah (as) fully realised that anyone who undertook to translate his works into English did so merely to win the pleasure of Allah. Hence, when Mufti Muhammad Sadiq Sahib presented the English version of one of his pamphlets, he commented:

"There is great wisdom that I have not learnt English because God wanted to shower you with His favours! If I had learnt English, then like Urdu I could have written a few pages but God wished that people like you or Maulvi Muhammad Ali Sahib should be rewarded as well". (Malfoozat, Vol 5, p 180).

On 13th January 1892, the first European had the honour of accepting Islam at the hands of the Promised Messiah (as). In a letter to Hadhrat Maulvi Hakim Noorudeen Sahib, the Promised Messiah wrote: *"Mr John Wait, a young English intellectual based in Madras, has today happily and sincerely agreed to join the Jama'at. He is brave, and a lover of Islam, having read the Holy Qur'an and Hadith in English. He advises that we should send preachers to all countries including Madras and is prepared to pay all the expenses incurred in this regard ... thereby winning the pleasure of Allah. He appears to be interested in research and is an expert in modern sciences ... I am all the more pleased that he is very regular in his prayers".* (Maktubat Ahmadiyyat, Vol 5, No 2, p 115).

Hazoor was so passionate in propagating Islam amongst the Europeans that he also extended an invitation to Queen Victoria through a letter. (History of Ahmadiyyat, Vol 2).

The Promised Messiah (as) left no stone unturned in order to prove Islam's supremacy over other religions. In 1894, only five years after the inauguration of Ahmadiyyat, a world-wide conference was held in London at which Lord Bishop of Gloucester, the Rev. Charles John Elley warned the Christian gathering and expressed his concern as follows: *"In Islam there appears to be a new spirit and movement through which Muhammad (saw) will once again reign supreme and gain ascendancy".* (History of Ahmadiyyat, Vol 2, p 325).

In 1897, on the occasion of the 60th anniversary of Queen Victoria's reign, the Promised Messiah (as) once again invited her to Islam and its teachings. He also wrote a booklet entitled *Tofa Qaiseriya* and presented it to the Queen. Hazoor also contacted many people in Europe and America through correspondence. Hence on 15th January 1901, he published a pamphlet entitled "An important suggestion" in which he expressed his heartfelt feelings about the necessity of preaching and suggested that an English magazine be published in this respect. Therefore, in 1902, publication of the ***Review of Religions*** was launched, which was highly welcomed and acclaimed by English periodicals and journals of the time.

On 17th November 1902, a European tourist, Mr T. Dickson visited Qadian and requested Hazoor for his photographs and took three photographs (Al-Hakam, 21.11.1902, pages 1-3). The purpose of these photographs, according to the Promised Messiah (as) was that as he could not physically visit the western countries, therefore seekers after truth could perhaps benefit by looking at these photos and may be enabled to accept Islam. As a result, when Hazoor's photos were published in the ***Review of Religions*** between 1902 and 1905, many letters were received in response. One comment: *"By instinct, this person does not appear to be an impostor; his face appears to be like a prophet's ... just like that of Jesus Christ ... verily a great thinker". Another Englishman commented: "He appears to be an Israelite Prophet".* (History of Ahmadiyyat, Vol 3, p 200).

On 9th September 1902, a London priest, John Hewitt Smith Piggott, declared himself to be the Messiah of the age. In spite of the Promised Messiah's (as) warnings and admonition to abstain from making such a false claim, he carried on with his evangelical pursuit and eventually saw his mission destroyed ... thus proving the Promised Messiah's (as) truth. (History of Ahmadiyyat, Vol 3, p 263).

The Promised Messiah (as) did not prefer to learn English just for the sake of seeking employment. As a matter of fact, there were two schools of thought prevalent at that time amongst the Muslims. There were those who thought that learning English amounted to disbelief and if anyone did so, they would be treated as kafirs! Then there were others who learnt the language merely to seek employment and to serve the British government; they were always looking for promotion in their careers, thereby only earning worldly fame! However, in the estimation of Promised Messiah (as), merely learning English and then to serve the English masters was certainly not a means to serve the cause of religion. He thought this was one of the ways to enslave the entire nation. (Malfoozat, Vol 2, p 363).

The fact of the matter is that the Promised Messiah (as) was against learning English merely for seeking worldly pleasures, and not against the language itself as such. He said: *"It is not my wish that one must not learn English. Even in our community, there are many who can speak the language fluently and who are B.A and M.A. and are highly placed in government service. My wish is that you must derive great benefits and refrain from its ill effects, which can turn one into an atheist. Everything has some effect in it. Since there are many books in English which are inclined towards atheism, therefore without God's blessing and help, everyone is affected to some extent".* (Malfoozat, Vol 4, p 286).

Although the Promised Messiah (as) could not speak

English, yet he received many revelations in this language. Citing this phenomenon as God's Sign, he says: "*As everything serves God Almighty, therefore He has the power to reveal some good prose from a book and purify my heart thus. This is normally the case in the Arabic language, but even more surprising is that some revelations occur in other languages that are unfamiliar to me, like English, Sanskrit, Hebrew, etc. as mentioned in Brahein-e-Ahmadiyya by way of example. I bear witness to God in Whose Hand is my life, that this is the way of Allah towards me and this is one of the signs of God which has been given to me regarding the unseen and the future events. My God does not care whether such revelation is in Arabic, English or Sanskrit*". ("Nazul Messih", Ruhani Khazein, Vol 18, p 135).

Listed below are some examples of the Promised Messiah's (as) revelations in English. We should extol Allah's glory and greatness and remember Him in our hearts.

1. I shall give you a large party of Islam.
2. God is coming by His Army.
3. The days shall come when God shall help you.
4. You must do what I told you.
5. Though all men should be angry but God is with you. He shall help you. Words of God cannot be exchanged.

In "Hayat-e-Ahmed", Hadhrat Sheikh Yaqub Ali Irfani says: "Whenever the Promised Messiah (as) received an English revelation, he would search for someone who could understand the language, although he could grasp the gist of it himself". (Vol 1. p. 221).

Many English people visited Qadian at different periods to see the Promised Messiah (as). An astrologer, Dr. Clement Reeg, upon the invitation of Mufti Sadiq Sahib, went to Qadian on 12th May 1908 and met the Promised Messiah (as). (Al Badr, 26.5.1908). Later on he went to Qadian again on 18th May 1908 and had a discussion with the Promised Messiah on Science and Religion. (Al-Hakam, 30.5.1908). In 1915, Dr. Reeg accepted Ahmadiyyat.

Therefore, we Ahmadis who are residing in Europe should be aware of the Promised Messiah's (as) burning desire within himself regarding the preaching and propagation of Islam in the West. In fact, it was due to the prayers of the Promised Messiah (as) that enabled Ahmadis to leave Qadian and migrate to far off countries of the West in order to spread the message of Islam.

May Allah enable us all to invite others to Him.

Address

Hadhrat Khalifatul Masih V (aba)

Ansarullah Ijtema 2004

During a speech on the last day of Jalsa, I gave the responsibility to Ansar that they should consider joining the system of Wassiyyat and make every effort to do so. There is a great majority of Ansar belonging to Saf-e-Dom. You must remember that your exhortations will only succeed if answering the call of the Promised Messiah you will join this System because of the great prayers he has made for those who join it. If these supplications are accepted and for whomsoever they are accepted then both his life here and in the hereafter will take turn for the better. Therefore, you must pay attention towards this matter. And, here, I would say that first of all, all members of the National Amla, from the highest to the lowest level, should join this System. Only then they will be able to persuade others.

Hadhrat Bilal ibne Rabah

(may Allah be pleased with him)
by Ibne Noor
(Translated by Dr. Nadeem Ahmed Nasir)

A study of the history of Islam acquaints us with innumerable noble personages who were towering models of unshakeable patience, steadfast in adversity and possessing boundless faith and strength of purpose. Never before had such qualities ever been seen in mere mortals, qualities which imparted to them the lustre of the very stars in the firmament. Tales of their devotion and of their faith have a singular appeal to them, giving the reader a new pleasure whenever they are recounted. One such holy and noble person was Hadhrat Bilal (may Allah be pleased with him), a brief account of whose life is given below.

Family

His name was Bilal, his cognomen Abu 'Abd Allah. His father was called Rabah, his mother Hammama, both originally from Habasha (the Arabic name for Abyssinia, now called Ethiopia), born free but later enslaved, brought and sold in Mecca to Umayya ibne Khalf, one of the city's nobles. Hadhrat Bilal was thus born into slavery in Mecca. Slaves in those days were treated just like cattle, without any rights and certainly none of them could ever contradict their master. Hadhrat Bilal was tall in stature, but of a slight and emaciated build; his complexion was very dark, the hair on his head thick and woolly. His voice was loud and melodious and would leave a lasting impression on the listeners' hearts. He had a brother called Khalid and a sister known as 'Iqra.

Acceptance of Islam

Hadhrat Bilal was one of the few fortunate Meccans who had accepted Islam in the earliest days of the new religion; certainly the first slave to do so. He has been mentioned as being either the seventh or the ninth person who presented himself to his true lord and master, the Holy Prophet (peace and blessings of Allah be on him), never to leave. Hadhrat Bilal was thirty at the time.

Bilal's act subjected him to immense problems. Even now, one cannot help being amazed at the cruelty he was subjected to upon becoming a Muslim; the amazement is both at the fact that anyone could be so cruel and merciless and also at the fortitude and moral strength of this noble spirit. Umayya ibne Khalf, already one of the leading enemies of Islam, was beside himself with anger when he was informed of his slave having become a Muslim. He would beat Bilal mercilessly, ordering him to refute the Holy Prophet (peace and blessings of Allah be on him) and to say that Lat and 'Uzza were his gods but Bilal would only utter "Ahad...Ahad" (One...One). At other times, Umayya would make him wear a full suit of metallic body armour and make him sit in the burning sun, or, would wrap Hadhrat Bilal up in a cattle hide again forcing him to accept false gods, even if verbally, but Hadhrat Bilal would refuse.

Umayya ibne Khalf had also allowed others, his fellow nobles of Mecca, to do their bit in trying to turn Hadhrat Bilal away from Islam. Abu Jahl was one such person. He would make Hadhrat Bilal lie on the burning desert sand and would place heavy stones on the poor man's chest. Despite the fact that the heat would torment him mercilessly, Hadhrat Bilal would still continue to declare "Ahad...Ahad". Failing in their purpose, they would hand him over to the heartless youths of the city who would put a rope around Bilal's neck and would drag him around in the streets of Mecca. No one had the power to stop these cruel activities.

One day while this torture was being perpetrated on Hadhrat Bilal, Hadhrat Abu Bakr happened to pass that way; he was horrified to witness Hadhrat Bilal lying half-dead after a severe beating. Hadhrat Abu Bakr asked Umayya ibne Khalf why this had happened and was told that as Bilal had entered Islam because of him (Hadhrat Abu Bakr), he (Hadhrat Abu Bakr) was free to buy Bilal off Umayya. Umayya thought that Hadhrat Bilal was on the verge of death. Hadhrat Abu Bakr readily accepted Umayya's asking price of a hundred dirham. In the meanwhile, Hadhrat Bilal had regained consciousness upon which Umayya increased his price to two hundred dirham. Even this was accepted by Hadhrat Abu Bakr who then immediately made Bilal a free man. Umayya then taunted Hadhrat Abu Bakr saying "You have made a loss in this deal; I would have accepted even fifty dirham for Bilal", to which Hadhrat Abu Bakr replied that it was Umayya who had sustained a loss as "...I would have paid you a thousand dirham if you had asked".

The Holy Prophet (peace and blessings of Allah be

on him) was well pleased when Hadhrat Abu Bakr informed him of his action and expressed a desire to be a party to it; Hadhrat Abu Bakr however said that he had already given Hadhrat Bilal his freedom. Hadhrat Bilal was indeed fortunate that the Holy Prophet (peace and blessings of Allah be on him) continued to visit him personally until Hadhrat Bilal fully regained his health.

Residence at Medina

Upon his arrival in Medina after the Hegira, Hadhrat Bilal stayed as a guest with Hadhrat Sa'ad ibne Khuthema (may Allah be pleased with him). When the Holy Prophet (peace and blessings of Allah be on him) established the institution of mo'akhat (brotherhood) between the migrants from Mecca (Mohajirun) and the indigenous Muslims of Medina (Ansar), Hadhrat Bilal was made the brother of Hadhrat Abu Raweha Abd Allah ibne Abdur Rehman (may Allah be pleased with him). They developed a very close mutual attachment which persisted between them right to the end. During the caliphate of Hadhrat 'Umr ibne Khattab when Hadhrat Bilal wanted to participate in the jihad in Syria, he nominated his Ansar brother to receive his share of the wadifa (annuity from the state treasury) saying that the brotherly connection established between them by the Holy Prophet (peace and blessings of Allah be on him) would never end.

The Mo'adhin of the Prophet

The move to Medina brought freedom of worship for the Muslims. In the beginning there was no fixed method to call them for prayers. Upon the advice of Hadhrat 'Umr (may Allah be pleased with him), the Holy Prophet (peace and blessings of Allah be on him) asked Hadhrat Bilal to say "Assalatu Jamia" with a loud voice at the time of each prayer. The people would respond by heading toward the mosque. A short while later, a companion of the Holy Prophet (peace and blessings of Allah be on him) heard the wording of the adhan (the Muslim call to prayer) in a dream and recounted them to the Holy Prophet (peace and blessings of Allah be on him) who then asked him to teach them to Hadhrat Bilal as "...this dream was from Allah". When Hadhrat Bilal recited the adhan for the first time, Hadhrat 'Umr said to the Holy Prophet (peace and blessings of Allah be on him) that he too had heard the same words in his dream. There is a Muslim tradition which recounts that the Holy Prophet (peace and blessings of Allah be on him) then mentioned the fact that He (peace and blessings of Allah be on him) too had had a wahi (message) from Allah in this context.

Thus it was that the Muslim call to prayer (adhan) was instituted and Hadhrat Bilal had the honour and the distinction of becoming the first mo'addin (one who calls out the adhan) of the Holy Prophet (peace and blessings of Allah be on him). The voice of Hadhrat Bilal was not only loud, sonorous and impressive, but also had a strangely attractive timbre of passion and beauty. When this voice would accomplish its purpose, Hadhrat Bilal would go to the house of the Holy Prophet (peace and blessings of Allah be on him) and say *"hayya al'assalah, hayya al'al fal ah, ya Rasul Allah"* ("come to prayer, come to prosperity, O Prophet of Allah"...these are words from the adhan itself). Traditions of the Holy Prophet (peace and blessings of Allah be on him) reveal that Hadhrat Bilal would accompany the Holy Prophet (peace and blessings of Allah be on him) on all his travels as his faithful servant and would invariably act as the mo'adhin. It was for this purpose that Hadhrat Bilal always had to be present in and around the mosque. He would also therefore have to be in the close proximity of the Holy Prophet (peace and blessings of Allah be on him) doing whose work was Bilal's whole purpose in life. Whenever he would call out the adhan during a journey, people would come to know that the Holy Prophet (peace and blessings of Allah be on him) was among them. Once, on the day of Eid, when the Holy Prophet (peace and blessings of Allah be on him) visited the women and preached the necessity of alms and the importance of sadaqa, Hadhrat Bilal who had accompanied him spread his cloak on which the women donated all their jewellery.

Bilal's Lofty Stature

Hadhrat Bilal also had the honour of looking after the guests of the Holy Prophet (peace and blessings of Allah be on him) and to do his personal work as well. Though very poor himself, Hadhrat Bilal would keep a part of whatever he could obtain for the Holy Prophet (peace and blessings of Allah be on him).

Hadhrat Bilal had almost nothing to do with the business of this world and as a consequence he would spend most of his time remaining awake during the night to pray. According to a hadith of the Holy Prophet (peace and blessings of Allah be on him) recounted by Hadhrat Abu Huraira (may Allah be pleased with him), the Holy Prophet (peace and blessings of Allah be on him) asked Hadhrat Bilal what good deed had he performed recently as he could hear the sound Bilal's footsteps in Janna. Hadhrat Bilal replied that the only thing he had ever done was to pray after every wudu (Sahih Bukhari). In other words, Hadhrat Bilal had already been given, in this world, the glad tidings of Paradise.

Another hadith, in Sahih Muslim, tells of an occasion when Hadhrat Salman, Suheb and Bilal (may Allah be pleased with them all) were sitting together and Abu Sufyan happened to pass in the street. One of

them said that "...this enemy of Allah had escaped Allah's sword". Hadhrat Abu Bakr overheard this remark and remonstrated with them that they should not have said such a thing about a noble of the Quraish. He then went to the Holy Prophet (peace and blessings of Allah be on him) and told him about the whole affair. The Holy Prophet (peace and blessings of Allah be on him) asked Hadhrat Abu Bakr "Do you think you have hurt the feelings of Bilal and his friends so that they are angry? Because in their anger lies Allah's anger". Hadhrat Abu Bakr immediately returned to the group and asked them if his admonishment had annoyed them; they generously replied that it had not. This seemingly trivial incident shows not only the lofty stature and high esteem of Hadhrat Bilal (may Allah be pleased with him), but also the consideration of the Holy Prophet (peace and blessings of Allah be on him) for the thoughts and emotions of his servants.

Hadhrat 'Umr used to say that "Abu Bakr is our lord as he arranged for the freedom of our lord Bilal" (Sahih Bukhari). On one occasion, when Hadhrat 'Umr was the ruler of all Arabia, and was in an audience with the nobles of the Quraish, Hadhrat Bilal happened to visit him. Hadhrat 'Umr stood up to welcome him saying "Sayyidina (lord and master) Bilal, Sayyidina Bilal has arrived". He then made him sit next to him with the greatest of respect and honour. This was the same Bilal on whom the fathers of the very same nobles present there would exercise the cruellest of tortures with the greatest of contempt and hatred. Islam had made him Sayyidina Bilal!

Love for Jihad

Hadhrat Bilal always remained infused with the love of jihad. He participated in all the famous ghazwas (military battles in which the Holy Prophet (peace and blessings of Allah be on him) had participated), including that at Badr. The enemies of Islam on the battlefield that day included Umayya ibne Khalf, about whom the Holy Prophet (peace and blessings of Allah be on him) had already prophesised that he would be killed by the Muslims. So frightened was Umayya of this prophecy that he would scarcely ever leave Mecca. However, he had little choice when the Meccan army set off to attack the Muslims. Umayya met his fate that day at the hands of the Muslims.

The attractions of life in Medina ceased to exist for Hadhrat Bilal after the demise of the Holy Prophet (peace and blessings of Allah be on him). He requested Hadhrat Abu Bakr permission to leave saying "I have heard from the Holy Prophet (peace and blessings of Allah be on him) that the best duty for a momin to perform is to do jihad in the name of Allah. That is why I want to participate in jihad till the last moments of my life". Hadhrat Abu Bakr replied, "I ask you in the name of Allah not to leave me in my old age". Hadhrat Bilal accepted this but later, his enthusiasm for jihad having remained unabated, he persisted in requesting the same permission from Hadhrat 'Umr until he was allowed to proceed to participate in the Syrian campaign. When, in the year 16 Hijri, Hadhrat 'Umr travelled to Syria, Hadhrat Bilal was one of the officers of the Muslim armies who welcomed the Khalifa at Jabiyya and later had the honour of accompanying him during his tour of Jerusalem. On one occasion, Hadhrat 'Umr requested Hadhrat Bilal to recite the adhan again. Hadhrat Bilal replied that he had sworn not to do so after the demise of the Holy Prophet (peace and blessings of Allah be on him) but that he would obey Hadhrat 'Umr (may Allah be pleased with him). He then proceeded to call the adhan. All those present there were transported back, in their minds' eye, to the time of the Holy Prophet (peace and blessings of Allah be on him) in Medina and Hadhrat 'Umr wept so profusely that he could scarcely breathe.

At the time of the Muslim conquest of Mecca, Hadhrat Bilal accompanied the Holy Prophet (peace and blessings of Allah be on him), standing on his left (Hadhrat Abu Bakr was on the right hand side). Upon entering the precincts of the Ka'aba, Hadhrat Bilal was ordered to recite the adhan loudly to proclaim the Unity and Glory of Allah. Another signal honour Hadhrat Bilal received at this juncture was the proclamation by the Holy Prophet (peace and blessings of Allah be on him) that anyone who would seek refuge under the battle flag held by Hadhrat Bilal would be pardoned. This was the distinction presented to Hadhrat Bilal by his lord and master (peace and blessings of Allah be on him) who thereby created a unique model of human dignity. The man whom the citizens of Mecca had made a target for all manner of physical and mental torture for so long was now made not only the guarantor for peace in their city but also the insurer of their very lives! Thus, in one stroke, the Holy Prophet (peace and blessings of Allah be on him) not only showed the whole world a unique example of kindness and compassion but also healed the wounds of Hadhrat Bilal forever.

Life in Syria

Hadhrat Bilal decided to settle in Syria after the Muslim conquest of that country. Hadhrat 'Umr granted him and his Ansar brother Hadhrat Abu Raweha ibne Abdur Rehman permission to stay there permanently. Hadhrat Bilal then married in the family of Hadhrat Abuddar Ansari (may Allah be pleased with him). During his stay in Syria, Hadhrat Bilal once saw the Holy Prophet (peace and blessings of Allah be on him) in his dream who asked him,

"Bilal, how long will you live this dry life? Has not the time come for you to come and see me?" Hadhrat Bilal then recalled once again the golden days of his life with the Holy Prophet (peace and blessings of Allah be on him) and immediately set off for Medina. There he went to the tomb of the Holy Prophet (peace and blessings of Allah be on him) and writhed around in an agony of grief at the grave of his master (peace and blessings of Allah be on him). Later, while Hadhrat Bilal was hugging and cuddling with affection the grandsons of the Holy Prophet (peace and blessings of Allah be on him), Hadhrat Hassan and Hussain (may Allah be pleased with them both), they requested him to say the adhan once more. When Hadhrat Bilal did so, the entire populace of Medina emerged into the streets, weeping in the memory of the Holy Prophet (peace and blessings of Allah be on him). History tells us that nothing like this had ever been witnessed in the city ever before.

Passing Away

Hadhrat Bilal fell ill on his return from Medina and left this mortal world to permanently join his beloved master (peace and blessings of Allah be on him) in the year 20 Hijri at the approximate age of sixty. He was buried near Bab us Saghir in Damascus.

Bilal was enslaved twice. The first time, when he became the slave of Umayya ibne Khalf, he was thought to be the lowest, most insignificant man in Mecca, fair game for cruelty and torture beyond any limit. His second "enslavement", this time by the Holy Prophet (peace and blessings of Allah be on him), elevated Bilal from the depths of the earth to the heights of the firmament, from the nadir of insignificance to the zenith of the brightest constellation! He became an enviable role-model for the whole world, someone whom the greatest ruler in the world at the time would feel proud to title his "Master", welcoming Bilal on his feet. As long as this world exists, the fortitude of this noble spirit will continue to be praised by the Faithful, and tales of Bilal's sincerity, truth and faith will echo across all nations.

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Aainai Kamalat-i-Islam

(Mirror for the Excellence of Islam)

The book *Aainai Kamalat-i-Islam* has two parts, one in Urdu and the other in Arabic. The Urdu part was published in 1892 while the Arabic part was published in the early days of 1893.

The book has another title also and that is *Dafi-ul-wasawis* - i.e. 'the remover of the suspicions' (or doubts). The Arabic part of the book has a sub-title and that is Al-Tabligh (conveyance of the message).

To start with, Hadhrat Ahmad (as) says that his books *Fathi-Islam, Tauzihi-Maram* and *Izalai Auham* should have made the Muslims grateful to God that at such a critical time He had enabled one of them to defend Islam and answer satisfactorily the questions of the non-Muslims, but having come across his claim to be the like of Messiah, they got furious and in their rage that was quite out of proportion, they hurled abuses at him and dubbed him a kafir and called him all sorts of names. Maulvi Mohammad Hussain had led the way and prepared a Fatwa to declare him a kafir and got his teacher, Mian Nazir Hussain, to sign it as the first signatory. Hadhrat Ahmad (as) says that he does not see anything strange in it because that is what has always been done to the godly people. It is only after some time has passed that their true position is recognised.

Hadhrat Ahmad (as) says that he does not mind the fatwas of Kufr that are being issued against him, what he is after is that God may make him serve His religion and he may be able to establish the excellence of the Holy Prophet, peace and blessings of Allah be upon him, and that of the Holy Qur'an.

As for the reasons why he has written this book, he says that on the one hand the Christians are undermining Islam and on the other the Muslims who are overawed by the European philosophy are talking of religion in such a way that Islam is harmed by being misunderstood by the non-Muslims. As an example, he quotes Sir Sayed Ahmad who had very different views about revelations, angels, prophethood, etc. His views gave support to those who, in their own way, wanted to attack Islam.

Hadhrat Ahmad (as), therefore, decided to write this book to expound the true teachings of Islam and to explain to his readers what Islam really means and the significance of its teachings. He wanted to show the beautiful face of Islam to the world.

In this book he deals with the excellences of Islam, the prophetic revelations, the angels and their functions. He also answers those who are engrossed in modern philosophy and raises their eyebrows on the teachings of Islam. He proves with full length arguments that the Holy Prophet Muhammad, peace and blessings of Allah be on him, was far superior to Jesus Christ (as) - as he was to other prophets also. He had to do so because it was being preached that Jesus (as) was superior to the Holy Prophet (pboh).

Having given details of what really Islam is, he goes on to tell his readers how to become good Muslims and what could a man do to attain to that position. Having proved that Islam is a living religion, he assures Muslims that the days of the victory of Islam are at hand.

He admires the British Government for religious freedom, peace, maintenance of law and order and prays for the Queen that she may accept Islam and become the recipient of the blessings of God. He addresses the Queen and explains to her the excellences of Islam and the Holy Qur'an.

A Christian newspaper *Noor Afshan* published an article in its issue of 13th October 1892 in which the writer said that since man had existed on this planet, there had never been a person who claimed to be the resurrection and life and who said that he who would believe in his words would live even though he might have died or in other words would become free from sin, disobedience to God, negligence and the death of disbelief and would attain to the spiritual life and perfect obedience to God.

The writer of the article said that the only person who did claim all that was Jesus Christ (as) who also proved that what he had claimed was true - if somebody else had put up his claim he would have failed in it and he could not have done any of these things.

Hadhrat Ahmad (as) answers this article with full length discussion. He says that if Jesus Christ (as) had actually claimed to be resurrection and life, he being a true prophet of God, his claim would have been proved true and spiritual life would have become abundant in the world in his own life-time as well as after he had passed away. But it is quite clear that the truth and the ideology of the oneness of God did not spread much through him and it can be said that the success in spreading these things was so small that perhaps every other prophet was able to do

more than he did.

Hadhrat Ahmad (as) also refutes the idea of Jesus Christ (as) having performed the miracles which are ascribed to him, i. e. giving life to the dead. He says that if Jesus (as) had actually performed these miracles, the end of some of his disciples would not have been so bad as it really was - one of them took a small amount of money and got him arrested and another expressed his ignorance of who Jesus (as) was.

Hadhrat Ahmad (as) compares the Companions of the Holy Prophet (pboh) with the disciples of Jesus Christ (as) and shows the marked difference and proves thereby that truly speaking it was the Holy Prophet (pboh) who was life giving and not Jesus Christ (as).

Hadhrat Ahmad (as) announces that he has been commissioned by God to call upon all the Maulvis and Muftis who call him a kafir, because of their partial difference or because they have not been able to understand his claim, for a prayer duel to show who is on the right and who is not. He also calls upon the Christian missionaries, Hindus, Aryas, Brahmans, Sikhs, Atheists and Naturalists to come forward and get the issues decided. After these challenges and invitations, he assures those who had believed in him or who would believe in him in future that their end would be a blessed one and they would not be the losers at all.

The second part of this book which is in Arabic and is entitled Al-Tabligh was written at the instance of Maulvi Abdul Karim, one of his close companions. Maulvi Abdul Karim suggested that a detailed letter be written to the Muslim religious leaders who are known as Faqirs and Pirzadas. Hadhrat Ahmad (as) liked this suggestion very much and wanted to write the letter to be a part of his book, in Urdu. But he had some indications from God that he should write this letter in Arabic. That is why it was written in Arabic. This was the first writing of Hadhrat Ahmad (as) in Arabic.

At the very outset he addresses the Faqirs, the Zahids and the respectable people of Arabia, India and other countries and tells them that he has been raised to uproot the evils that crept into the world and to remind them of all that the religious Islamic law says. He also calls upon them not to look down upon him.

He proves to his readers that Jesus (as) had died and he adds that it is simply not possible that the Holy Prophet Muhammad, peace and blessings of Allah be upon him, should be lying buried under the ground while Jesus Christ (as) should be alive and that too in the heavens. He also quotes the Holy Qur'an and the Hadith to prove the death of Jesus Christ (as). As for the second coming of Christ of the latter days he was to be born in those very days; he was not to come from the skies. In this Arabic section also he calls upon the Queen to accept Islam for this is the only religion now acceptable to God. He tells her to repent and to listen to him.

He gives some details of his lineage and also the biographical notes about some of his 'Brothers in religion'.

ANNUAL IJTEMA

OF MAJLIS ANSARULLAH UK

Will, Inshallah, be held on

Friday 23rd, Saturday 24th

& Sunday 25th September 2005

At Baitul Futuh, Morden.

All Ansars are urged to attend

Smoking and its bad effects

By Muhammad Ikram Dar

Amongst the many teachings that the Promised Messiah (as) has taught us is that we should refrain from excesses of every kind. This exhortation is entirely based on the Holy Qur'an (*"Successful indeed are the believers who are humble in their prayers and who shun all that is vain"* Surah Al-Muminun, 23:2-4) and ahadith. A true believer refrains from any futile pursuit and does not waste his time in such activities. His life is always balanced in all aspects and tries to make it fruitful and beneficial to others.

If we consider the state of the present world, we notice that a large majority of mankind is involved in such useless activities; this includes the rich as well as the poor alike. Hence, as a result, the economic well-being of individuals and countries has been shattered and people are steeped in various types of miseries and mental disorders.

This is also true of the habit of smoking. The tobacco industry is a massive enterprise with billions of dollars in turnover and millions of people are addicted to this potentially fatal habit. They not only waste their hard earned money, but they endanger their health also. As a result, in the rich countries, a huge percentage of the budget is allocated to alleviating the suffering and treatment by means of expensive drugs on such patients.

The Promised Messiah referred to smoking as such: *"One should refrain from smoking because due to the smoke, the smoker's mouth spews bad breath; it is not pleasant to inhale smoke inside the body and then exhale it. If smoking had been practised during the time of the Holy Prophet Muhammad, peace and blessings of Allah be on him, he would have definitely forbidden it. This is a futile and filthy habit, but when one is affected by it, then any medical help must not be denied. This would in fact amount to unnecessary waste of money. A healthy person is one who does not rely on any outside support."*

Now this was said a long time ago. The cigarette and tobacco industry is vast and powerful and millions of people have become addicted to this habit, in spite of the fact that the western countries are fully aware of its dire effects on their economies. Millions of dollars are spent on advertising the bad effects of smoking and even special days are celebrated as "No Smoking" days. Various public places, like buses, trains, places of work, etc, either have areas where smoking is prohibited, or completed banned altogether. Medical research companies spend millions on developing new drugs to try to wean smokers off their habit.

One is amazed to notice that those who are unfortunately enslaved by this habit not only endanger their own health, but also that of their immediately families and colleagues with passive smoking; furthermore, by spending so much money on cigarettes they are depriving their families of many necessities of life.

We, as Ahmadis, must therefore never fall victim to such a habit. If we were to indulge in this habit, then this will contradict our very purpose in life. Our aim is to bring the whole of mankind under the umbrella of Islam and for this to happen, we will have to apply all the resources at our disposal. There is a sort of spiritual war with Satan and the whole Jama'at in now engaged in waging a fight against such satanic tendencies. Therefore, every Ahmadi, in order to win this fight, has to ensure a good health for himself, and money not wasted on cigarettes can be better spent in the cause of Allah and for the welfare of mankind.

The Promised Messiah says: *"Everyone's action can be judged by their efforts towards helping their fellow brethren. O brothers! This is the time for reflection and for propagating religion and this precious time may not come again. Therefore, everyone on you should refrain from futile exercises, thereby wasting their money."*

May Allah enable us all to follow these pure teachings. Ameen.

Before raising the slogan "We are the helpers of God" everyone should carry out a self analysis whether he has pondered over the gravity and vast significance of this slogan.

Hadhrat Khalifatul Masih V(aba)

Truthfulness and courage

By Col Talib Hussain Shah

Perfect faith and firm belief are above the fear of profit and loss, and before the Majesty of the Lord, the greatest worldly strength and magnificence do not mean more than a blade of grass. Someone asked Sheikh Azz-ud-Deen, son of Abdus Salam: "Do you not fear when you speak courageously without any restraint to the Sultan of the time?" He replied: "I keep in sight the awe of Allah, and compared to that, the Sultan is a mere kitten".

Islam has given so much importance to the proclamation of the truth that the Holy Prophet, peace and blessings of Allah be on him, was directed by Allah: "So declare openly that which thou art commanded to convey and turn aside from those who ascribe partners to Allah" (Al-Hijr, 15:95).

The Holy Prophet (pboh) said: "The best jihad is to speak the truth in front of a tyrant ruler." He reiterated: "If any of you sees an evil, try to correct it with your own hand, and if it is beyond your power to do so, criticise it verbally, and if even this is beyond your power, then at least consider it a bad thing in your heart, and this is the weakest grade of faith." The Companions of the Holy Prophet (pboh) obeyed this command even at the risk of their lives and established a shining example of resolution and steadfastness in the way of invitation to the truth.

A happy time in the history of Islam was when the Khalifah of the time himself exhorted the people to be truthful and desired that if there occurred a lapse in his khilafat, the people should openly warn him, to enable him to mend himself. One shining example was Hadhrat Abu Bakr (ra). Upon becoming Khalifa, he proclaimed: "I have been appointed a Haakim (an officer) over you, and I am not better than you. Help me if I do good deeds, and mend me if I do evil deeds."

The Second Khalifa, Hadhrat Umar, may Allah be pleased with him, asked in a gathering: "What will you do if I deviate from the righteous path and I adopt a crooked way?" Many voices responded: "If you adopt a crooked way we will straighten you." Having heard this, Hadhrat Umar said: "Thank God, there are still people who can put me right."

In that spiritually impregnated era in which courage and freedom of criticism and expression of one's opinion had reached such a high state, that once Hadhrat Umar said: "O ye people! Listen and obey!" One Bedouin stood up and said: "We will neither listen to you nor will we obey you until you tell us how you have got such a long jalabiya shirt made when the sheets which were distributed out of the booty of war were not large enough?" Hadhrat Umar asked his son to reply and he stood up and said: "I gave my share of the sheet to my father, the Ameerul Momineen; so his shirt is made up of two sheets." The Bedouin then said: "Now tell us what you want and we will hear you as well as obey you."

Hadhrat Masih Ma'ud (ra) not only always spoke the truth and acted truthfully and most honourably himself, but he also exhorted his followers to do the same. His Khulafa have also done the same, as have his followers. A shining example is that of Hadhrat Sahibzada Latif Shaheed of Afghanistan who refused to renounce his faith to save his life. There are numerous other examples among the Ahmadi Muslims who could not be prevented from speaking the truth openly under coercion and even under the threat of death, and indeed many have attained the status of Shaheed (martyrdom).

May Allah the Exalted bestow on all of us the courage and steadfastness to speak and proclaim the truth at all times, and to protect us from hypocritical practices which are so prevalent in our times. May the fear of God be uppermost in our hearts and minds, rather than the fear of man. Ameen.

HOLY PROPHET'S FORGIVNESS, KIND AND BENIFICIENT TREATMENT TOWARDS HIS ENEMIES

Nasarullah Khan Nasir
(Translated into English by Nasir Ahmad Mubashar)

The centre axis of the Holy Prophet's pure and chaste teachings and good morals was his being Rahmatul Lilalimin i.e. Mercy for all the worlds, and this is the title that God bestowed upon him in the Holy Quran. 'Worlds' here means the whole universe, which includes humans of all races and colours, animals, flora and fauna, fossils, minerals, lands and oceans. In short, every particle in the universe is under the burden of his mercy. "La Sharqiun Wa La Gharbiun" was his distinction, which means his glory was not restricted to the East or the West, it was all encompassing and this became his acquaintance and recognition.

He is the Sun for all the lands and all the times.

He is the guide for every black and white being.

The world has observed this with its own eyes. His true devotee, the founder of the Ahmadiyya community, Promised Messiah (a.s) has portrayed this in the following words:

The level of affection and mercy that people have received from the Holy Prophet (s.a.w), no one has ever experienced even from one's own mother.

His beautiful qualities manifested themselves at their appropriate time and place. The manifestation of steadfastness, patience, perseverance, forgiveness, beneficence and affection at the proper and appropriate time and place had its own beauty and attraction. This is an undeniable truth that beauty of morals is only complete when they come to light at the appropriate time and place and that is the time when their fullest effect is manifested. For example, real steadfastness is when the possibilities to run away are not closed and real patience and perseverance is when one has the capability and power to show anger. Similarly only that forgiveness is praiseworthy, which is exercised when one has the ability to take revenge.

It is not possible to narrate all the great morals of the Holy Prophet(s.a.w.) in detail; however, God Almighty has said the following of him in the Holy Quran:

"surely you are at the highest standard of morals"

The founder of the Ahmadiyya Muslim Community Hadhrat Masih Maud (a.s), under the commentary of the above-mentioned verse, said:

When you praise a thing with the word 'Azeem' (great) in the idiom of Arabs, it means" the pinnacle of perfection". The meaning of this verse is that whatever great morals and good habits could de achieved by a human being, were present in the e person of the Holy Prophet (s.a.w.). (Braheen-e-Ahmadiyya , page 583-585 Roohani Khazain Vol.1)

In the Holy Prophet's patience, endurance, forgiveness and tolerance, existed a great moral excellence. A great beauty of these high moral qualities is manifested in all of the period of his pure and chaste life.

The Promised Messiah (a.s) describes five occasions when the Holy Prophet was faced with very serious situations in which his survival seemed impossible.

- The first situation was when non-believers, Quaraish, besieged the Holy Prophet's house and they had taken oaths to kill him.
- The second situation was when a large number of non-believers arrived at the cave in which the Holy Prophet (s.a.w) and Hadhrat Abu Bakar (r.a.u) had taken refuge.
- The third fragile occasion occurred when he was left alone in the battle of Uhad and was surrounded by the non-believers, who did their best to a kill him but they did not succeed. His survival was a sheer miracle.
- The fourth occasion was when a Jewish woman administered poison to him in a piece of meat. This poison was extremely pungent and destructive and was administered in a large quantity.
- The fifth occasion was when Khisro Pervaiz, the Emperor of Faris (Persia) decided to assassinate the Holy Prophet (s.a.w) and sent his guards to arrest him

So, it is clear that the Holy Prophet's (s.a.w.) survival from all of these dangerous situations and then overpowering of all of his enemies is a strong proof that in fact he was true to his claims and God was with him. (Chashma-e-maarfat).

The analysis of the Holy Prophet's (s.a.w) pure and sincere life by the Promised Messiah (a.s) made it abundantly clear that the qualities of patience,

endurance, tolerance and forgiveness were manifested from all of his actions. The history of the religions of the world tells us that the opponents of the Prophet's of God did not have any personal enmity against them. It was in fact an opposition against their beliefs and the opponents used coercive methods to protect their outdated system, ignorant and uncivilised traditions and customs of their ancestors. They anticipated the destruction of their old customs and decayed traditions and the edifice of their evil beliefs and they tried to save them by use of force. At the same time the subjugated and helpless groups of people desired to get out of their oppressive system and benefit from the enlightenment of the pure belief in One God. This was not to the taste of the non-believers and their fire of revenge proved very painful for the believers of One God. The non-believers started using contemptible means to stop them. Even during this period of distress, the high moral behaviour of the Holy Prophet (s.a.w) remained a source of mercy compared to all other prophets (Peace be upon them).

The Holy Prophet's (s.a.w) generous treatment of his opponents:

The Holy Prophet (s.a.w) was troubled to see the sufferings of God's creation. He was an embodiment of mercy for them and he had a deep yearning for the guidance of mankind. The Holy Quran has portrayed him in the following words: and we find that he used to cry a lot in his prayers for his people. So how is it possible for such a merciful person to curse his opponents? It is an undeniable fact that the Holy Prophet (s.a.w.) never cursed his opponents. Whatever calamity or punishment they suffered was the result of their own doings. When the Holy Prophet (s.a.w) gave the message of Truth to his fist addressees in Makkah, the Quraish hurled abuse at him, threatened him with death, threw rubbish at him and tried to strangle him. Sometimes they called him a madman and a poet, but he never lost his temper, although even when an ordinary person is belied in public, he will start to tremble with rage.

In Masnad Ahmad, a narrator says that once The Holy Prophet (s.a.w.) was preaching to people to say There is no one worthy of worship except Allah

and they will be pardoned.

Abu Jehal who was standing behind the Holy Prophet (s.a.w) kept on throwing dust on him and continued saying to the audience not to listen to him because they might be misguided by what he was saying. He said that the Holy Prophet wished them to abandon their idols, Lat and Manaat. The narrator of this Hadith says in spite of this interference by Abu Jehal, the Holy Prophet (s.a.w) did not even look back at him.

Quaraish used to hurl abuse at him. They used to call him (Muz-maam) the cursed one instead of Mohammad, the praised one. In answer to this he would only say to his companions that he was not Muz-maam because he was Mohammad.(Mushkat)

Prayer for the antagonists:

It is usually difficult for a common man to say a nice word or wish good for his enemies. He would naturally have hatred towards them but the prophets of God are far above this basic human instinct. They always have the desire for their betterment against their animosity, opposition and hostile attacks. They satisfy their enemy's bloodthirsty nature with nectar. This was the position of the Perfect man, the Holy Prophet (s.a.w) of Islam. Unprecedented atrocities were committed against the believers before the migration to Medina. The Holy Prophet was also subjected to extreme tyranny. It is not easy for a human to repeat the story of this oppression. Heaven has not witnessed the atrocities committed against Hazarat Khubaab bin Alarat. Once he requested the Holy Prophet to pray against the enemies of truth, hearing this, the Holy Prophet's (s.a.w) face turned red. (Sahi Bukhari) Another time when some followers made a similar request, the Holy Prophet (s.a.w) said: "I have been made a mercy for the whole world and not a curse".

The village of Taif, which looked down upon the message of love and peace, refused to give refuge to the best of the prophets. The inhabitants of Taif had shed the blood of the one already hurt by the Makkans. When the Holy Prophet was asked by an angel that he would turn the mountain on the village if commanded by the Holy Prophet, this embodiment of Mercy replied, " perhaps some worshipper of God be born amongst the people of Taif (Bukhari)".

Sometime later the people of Taif faced the Holy Prophet in a field of battle and devoted followers were being killed. The companions requested the Holy Prophet to pray against the people of Taif, he raised his hands in prayer and implored ' O Allah guide Saqeef (people of Taif) and enable them to accept Islam and bring them to Medina. Allah granted this prayer and the people of Taif visited Medina and were provided accommodation in Masjid-e-Nabvi as guests and they finally embraced Islam.

Tribe of Doos Lived in Yamen. Tufail bin Umar Doosi was the chief of this tribe and he had in the beginning accepted Islam and used to pursue them to accept Islam but to no avail and persisted in their own ways. At the end he came to see the Holy prophet and requested him to pray against the tribe

of Doos and the people thought that Doos would be destroyed. But, the Holy Prophet (s.a.w), mercy for the worlds, prayed:" o Allah guide Doos and bring them to the right path".(Muslim)

Quraish of Makkah had besieged the Holy prophet in Shibe Abi Talib (A valley) for three years and he was subjected to a complete boycott and did not let any food into that area. Against these atrocities his prayers were granted and right at that point, Quraish suffered from famine and Abu Sufyan waited on the Holy Prophet and requested him to pray in their favour and the Holy prophet (s.a.w.) immediately raised his hands for prayer and God delivered them from this calamity (Sahib Bakhari commentary Surah Al-Dukhan).

In the battle of Uhad enemies showered arrows at him, pelted him with stones and attacked him with swords and he lost two of his teeth and his body was stained with blood but even in these circumstances, this prayer was on his lips "O God give guidance to my people as they are ignorant".

Abdullah bin Ubi bin Salool remained afflicted with hypocrisy throughout his life and conspired against the Holy prophet (s.a.w) and was in collusion with Quaraish of Makkah and when at the occasion of the battle of Uhad, he withdrew his force from the companions of the Holy prophet (s.a.w) he even ignored this act of deception. Again he was in the forefront of those who accused Hazarat Aisha (r.u.h) but the Holy Prophet always treated him with grace and when he died the Holy prophet lead his funeral prayer and smiled at the astonishment of Hazarat Umar (r.u.h.) and said if he could be forgiven by praying seventy times he would have done it for more than that. (Sahi Bakhari. Kitabul Janaiz)

(With thanks to Monthly "Ansarullah", Rabwah)

مجلس انصاراللہ برطانیہ

کا

سالانہ اجتماع

مؤرخہ ۲۳-۲۴-۲۵ ستمبر

بروز جمعہ، ہفتہ اور اتوار

اپنے روائتی جوش وخروش کے ساتھ

بیت الفتوح مورڈن میں منعقد ہوگا۔ انشاءاللہ

علمی اور ورزشی مقابلہ جات، علماء سلسلہ کی تقاریر، تلقینِ عمل کے علاوہ مجلس شوریٰ کا انعقاد بھی پروگرام میں شامل ہے۔ مجلسِ شوریٰ ۱۰ بجے صبح شروع ہوگی۔ تمام نمائندگانِ شوریٰ سے درخواست ہے کہ وقت کی پابندی کے ساتھ شوریٰ میں شامل ہونے کے لیئے تشریف لے آئیں۔

اجتماع کا افتتاح شام ساڑے چھ بجے ہوگا۔ انشاءاللہ

تمام انصار سے گزارش ہے کہ بھرپور تیاری کے ساتھ اپنے اجتماع میں شامل ہوں

رفیق احمد جاوید

ناظمِ اعلیٰ سالانہ اجتماع ۲۰۰۵ء